

Major Themes in 1 and 2 Peter



SABBATH AFTERNOON

Read for This Week's Study: *Isa. 53:5, 6, 9; Lev. 16:16–19; Lev. 11:44; Rom. 13:1–7; 1 Cor. 14:40; 2 Tim. 3:16.*

Memory Text: “He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed” (1 Peter 2:24, NRSV).

First and 2 Peter were written for practical purposes. In 1 Peter, the big issue Peter confronted was the persecution that Christians were facing. In 2 Peter, the great issue was false teachers. Peter wrote forcefully and authoritatively as he sought to encourage his readers, as well as warn them in regard to the challenges before them.

What is significant is that Peter responds to both issues in theological terms. The sufferings caused by persecution led Peter to meditate on the sufferings and death of Jesus, which had resulted in our salvation. The false teachers are going to face the judgment. This judgment will take place after Jesus returns to this earth with the saved after the thousand years in heaven have ended. These are some of the themes that Peter deals with in his two letters.

This final week's lesson will look in more detail at five of the themes Peter wrote about: the suffering of Jesus that led to our salvation; our practical response to the knowledge that God will judge our actions at the last judgment; the hope we have in the soon return of Jesus; order in society and in the church; and the role Scripture has in providing guidance in our lives.

* Study this week's lesson to prepare for Sabbath, June 24.

Suffering, Jesus, and Salvation

Read the following passages, and note what each reveals about salvation:

1 Pet. 1:2 _____

1 Pet. 1:8, 9 _____

1 Pet. 1:18, 19 _____

1 Pet. 2:22–25 _____

1 Pet. 3:18 _____

When Peter mentions salvation, it is usually in the context of Jesus' suffering as a Substitute for sinners. For example, in 1 Peter 2:22–24, when Peter writes about the suffering of Jesus, he is using language that reflects Isaiah 53:5, 6, 9. “[Jesus] bore our sins in His own body” on the cross and “by whose stripes you were healed” (1 Pet. 2:24, *NKJV*) reveal the ideas of substitution and sacrifice.

In many of the sacrifices described in the Hebrew Bible, sinners brought their offerings to the temple and laid their hands on them. This act symbolically transferred the sin from the sinner to the animal, which then died in the sinner's place (*Lev. 4:29, 30, 33, 34; 14:10–13*). The uncleanness of sin that accumulated on the altar was cleansed and removed on the Day of Atonement (*Lev. 16:16–19*).

The blood of the sacrifice played an important role in atoning for sin. Christians have been ransomed by the precious blood of Jesus (1 Pet. 1:18, 19). Paul, too, expressed the same idea of substitution: Jesus, who knew no sin, became sin for us (2 Cor. 5:21). As 1 Peter 3:18 states, Christ suffered for sins, the righteous (Jesus) for the unrighteous (us).

Like Paul (*Rom. 3:21, 22*), Peter emphasizes the need for faith. As he says to his readers: “Although you have not seen him, you love him . . . for you are receiving the outcome of your faith, the salvation of your souls” (1 Pet. 1:8, 9, *NRSV*). Salvation is not earned by godly behavior, but it is granted when we believe in what Jesus has done for us and accept Him as our personal Savior. Our assurance is found in Him, not in ourselves. If it were in ourselves, what real assurance would we have?

**Why is Jesus, as your Substitute, the Great Hope of salvation?
What comfort can you draw from this wonderful truth?**

How Should We Live?

A theme that Peter returns to more often than any other is posed by the question he asked in 2 Peter 3:11: “Since all these things are to be dissolved in this way, what sort of persons ought you to be in leading lives of holiness and godliness?” (*NRSV*).

Read the following texts. What does Peter say about Christian behavior? *1 Pet. 1:15–17, 22; 1 Pet. 2:1; 1 Pet. 3:8, 9; 1 Pet. 4:7–11; 2 Pet. 3:11.*

Peter considers Christian behavior at many points in his two letters, and a number of themes keep recurring. First, Peter twice emphasizes the link between the judgment of God and Christian behavior (*1 Pet. 1:17 and 2 Pet. 3:11*). God will judge everyone’s actions. Thus, a Christian should live a life of holiness.

Second, several times Peter mentions that Christians should be holy. In the Hebrew Bible, things that are holy are set aside for use in the temple (*Exod. 26:34; 28:36; 29:6, 37*) or for God’s purposes (for example, the Sabbath in Genesis 2:3). In fact, God’s plan was that His people should be holy, just as He is holy, a theme Peter touched on, too (*Lev. 11:44; 19:2; 1 Pet. 1:15, 16*). The process of setting something aside as holy is called “sanctification,” and Peter’s desire is that his readers become sanctified by the Spirit and be obedient to Jesus (*1 Pet. 1:2*).

Third, Peter has provided some specifics as to the kind of behavior appropriate to those who are sanctified. They should rid themselves of malice, guile, insincerity, envy, and slander (*1 Pet. 2:1*). They should have unity in spirit, love for one another, and a humble mind (*1 Pet. 3:8, 9*). They should have goodness, godliness, and love (*2 Pet. 1:5–7*). Indeed, they must maintain constant love (*1 Pet. 4:7–11*). Finally, Peter urges his listeners to cast their anxiety upon Jesus (*1 Pet. 5:7*).

How can we learn to encourage one another in ways that are not judgmental, to live the kind of life that Peter is calling for in his epistles?

Hope in the Second Coming

Read the following texts, and note what is said about future events:

1 Pet. 1:4 _____

1 Pet. 1:17 _____

1 Pet. 4:5, 6 _____

1 Pet. 4:17 _____

2 Pet. 3:1–10 _____

One of the crucial issues facing those who first read and heard 1 Peter was persecution. Peter comforts his readers with the thought that, even though their lives may be hampered by persecution, there is a future reward waiting for them in heaven, a reward that cannot be taken away. Very early in 1 Peter, he mentions that Christians have an imperishable inheritance kept in heaven for them (1 Pet. 1:4).

Peter highlights two things that will take place in the future: the last judgment and the fiery destruction of evil. In other words, he shows that although there is persecution now, justice and judgment will be done, and believers will receive their eternal reward.

Peter mentions judgment on three separate occasions (1 Pet. 1:17; 4:5, 6, 17). He says that God the Father judges all humans impartially according to their deeds (1 Pet. 1:17). He notes that Jesus Himself stands ready to judge the living and the dead (1 Pet. 4:5). He also makes the intriguing observation that judgment starts with the household of God (1 Pet. 4:17).

Peter also emphasizes that “the godless” will be destroyed in a worldwide firestorm (2 Pet. 3:7).

Peter spends some time dealing with problems that arose about whether or not Jesus is indeed coming back (2 Pet. 3:1–10). He points out that the “delay” of Jesus’ second coming is to allow more people to repent and be saved. He also points out that the certainty of a future reckoning should convince everyone to live a holy and blameless life.

Thus, however focused Peter is on the here and now and on practical Christian living, he still keeps before his readers the future hope that awaits them. In short, whatever the circumstances at the moment, they need to press on ahead in faith and obedience.

Why, too, must you press on ahead in faith and obedience, regardless of your circumstances? What other option is there?

Order in Society and in the Church

Read the following passages. What does Peter say in these texts about the importance of both government and church leadership and how Christians should respond to both? How should his words be applied to our situations today, regardless of where we live?

1 Pet. 2:11–21 _____

1 Pet. 5:1–5 _____

Peter lived at a time when Christians occasionally were persecuted by government and by religious authorities. This makes all the more significant what he and Paul have to say about the proper role of government authorities (*1 Pet. 2:13–17, Rom. 13:1–7*). For both Peter and Paul, government authorities have been put in place by God Himself to act as a check against those who would do evil. Of course, there are times that ruling powers can be the problem. Christians faced this in Peter’s time, and it would only get worse for many years.

But, generally, the idea is that good government would preserve law and order and safety. Even today there are examples in which law and order have broken down, and one can see the desperate need for reasonable government. It is true: good government is one of the blessings of God that He has given to humanity.

Peter would no doubt share Paul’s conviction that good church governance is important, too. Paul insists, “Let all things be done decently and in order” (*1 Cor. 14:40*) in church worship services. Peter likewise asks the church leaders to “tend the flock of God that is in your charge” (*1 Pet. 5:2, NRSV*). They are to do so with humility and care. Local churches need to be led well. Good leaders provide vision and coherence and enable others to exercise their spiritual gifts for the glory of God.

First Peter 5:5 says that you should clothe yourself with humility toward one another. How can we learn to do that? What can you do, yourself, to apply this in your own interaction with others?

The Primacy of Scripture

Read the following passages. What do they say about the Bible that could help us to understand today what its role should be in our lives and faith?

1 Pet. 1:10–12 _____

2 Pet. 1:16–20 _____

2 Pet. 3:2 _____

2 Pet. 3:16 _____

In his second letter, Peter confronts false teachers. He directs his readers to two sources of authority when he says, “You should remember the words spoken in the past by the holy prophets, and the commandment of the Lord and Savior spoken through your apostles” (2 Pet. 3:2, *NRSV*). Today we have the same recourse to the words of “holy prophets”—that is, the Old Testament. The living apostles are no longer available to us, of course, but in a sense we have something better: their inspired testimony, as revealed in the New Testament. Matthew, Mark, Luke, and John left us the definitive story of Jesus’ life, death, and resurrection. In the Acts of the Apostles, we have been left accounts of the apostles’ activities. And indeed we can read the inspired words of the apostles themselves. Paul writes strongly about the authority of God’s Word (2 Tim. 3:16). Peter, then, is directing his readers to Scripture as the source of doctrinal and moral authority.

In 2 Peter 3:16, Peter warns his readers and listeners that even though Scripture is the source of truth, without careful attention to the message that the Holy Spirit would have us understand, the source of truth itself can be misunderstood, and this can lead to terrible consequences.

His words should be a good reminder to us now about basic principles for studying the Bible. We should read a passage of Scripture prayerfully. We should read it with regard to its contexts within the chapter, the book, and the entire Bible itself. What was the author specifically talking about when he wrote? We should read it in the light of the historical circumstances in which it was written. (In the case of 1 and 2 Peter, this would be the Roman Empire of the first century.) We should read it seeking spiritual insight and with the knowledge that the salvation brought about by the sacrificial death of Christ is the center of the biblical message (1 Pet. 1:10–12). Finally, we should read it in the context of our own lives. What truth does God wish us to receive? How can we apply the Written Word to our own lives in a way that will make a positive contribution to the kingdom of God?

Further Thought: Even amid the heavy theology, Peter's letters put a strong emphasis on Christian life and how we should treat one another. In other words, yes, we need to know the truth as it is in Jesus. But even more important, *we need to live the truth, too*. Early on, we get these grand words: "Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart" (*1 Pet. 1:22, NKJV*). Notice how he links the purifying of our souls with obedience to the truth. The truth changes us, making us into people who love one another fervently and with "a pure heart." Obedience, purity of heart, and love—all three are related to one another. This is the ideal we should be striving for. Can you imagine how different our lives and our churches would be were we to follow this charge? Think what it would do for the sense of church unity, if nothing else. "Brethren, will you carry the spirit of Christ with you as you return to your homes and churches? Will you put away unbelief and criticism? We are coming to a time when, more than ever before, we shall need to press together, to labor unitedly. In union there is strength. In discord and disunion there is only weakness." —Ellen G. White, *Selected Messages*, book 2, pp. 373, 374.

Discussion Questions:

- 1 In 2 Peter 3:12, the apostle wrote that we should be "looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat" (*NKJV*). What does he mean that we should be "hastening" the day of God? How can we hasten the day of God; that is, the Second Coming?
- 2 We say that nature is God's "second book." Unfortunately, as with God's first book (the Bible), this second book can be misinterpreted. For example, for many people the message of design and purpose has been expunged from nature, replaced by the Darwinian notion of random mutation and natural selection. The world, we are told, isn't really designed; rather, it just looks that way to us. How, then, are we to read and interpret this second book in the right way? What are the limits of what the second book can teach us about God? What help can we get from the first book that can aid us in understanding the second one correctly? What happens when our interpretation of nature, the second book, contradicts our interpretation of the first one, the Bible? Where is the problem?

Mother of Many: Part 3

The pastor in Pierre's hometown told us that the church was planning evangelistic meetings soon, and Pierre promised to attend. Later the pastor informed me that Pierre had been baptized and was attending church faithfully. One more lost sheep had found his way home.

Other boys in our group left the city, promising to return home.

I continued meeting with the boys who stayed. They formed a tight and protective circle around me and did not want any other boys to join the group. Often they would warn me, "Mama, watch out for that boy over there. Do not trust him. He might try to steal your bag." But in spite of their efforts to protect me from newcomers, it was not long before the group of boys had grown from 15 to more than 30.

It became harder and harder for me to provide a nutritious meal for the boys every week. I could not afford that much food or the time to prepare it. My heart ached for these boys, but I could not continue feeding them. Others offered to help occasionally, but still the task fell on me. At last, I had to tell them that I could not continue providing a meal. I did continue to meet with them regularly, and whenever they saw me around town, they always called me "Mama." I continued to pray for them as well, asking God to speak to them so that they would be ready to meet Him in heaven, where the table is always filled with food.

This quarter, a portion of the Thirteenth Sabbath Offering will help to build a mission academy for young people in Libreville, Gabon. The school will provide a way to minister to many youth in this French-speaking West African country.

The Thirteenth Sabbath Offering also will help to build a youth center at Babcock University in Nigeria, where the majority of the 10,000 university students are non-Seventh-day Adventists, including many Muslims who are coming from the north of Nigeria.

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ANASTASIE NDAH is a Bible worker in Yaoundé, Cameroon. She also has carried on an extensive ministry among prostitutes in the city, offering them hope for a better life here and a future in heaven. Several of the women, as well as her boys, have given their hearts to the Lord.

The Lesson in Brief

► **Key Texts:** 2 Peter 3:1, 2, 17, 18

► **The Student Will:**

Know: Reflect on the key theological issues that Peter has written about and consider their harmony with the testimony of the rest of Scripture.

Feel: Thrill with the assurance of eternal life in Christ and the hope of His soon return.

Do: Be on guard against deception and allow these teachings to help him or her to grow in the grace and knowledge of our Lord and Savior, Jesus Christ.

► **Learning Outline:**

I. Know: The Centrality of Jesus Christ

A How does Peter place Jesus Christ and Scripture at the center of all of his teachings?

B How does Peter weave the doctrines of justification, sanctification, and glorification by faith in Jesus Christ into his various teachings?

II. Feel: Hope and Assurance

A In what various ways does Peter instill a sense of hope and assurance in his readers, many of whom are suffering for their faith?

B What response does Peter expect his readers to have in view of the coming judgment?

III. Do: Living in Light of the Judgment

A How should the atoning work of Christ affect the believer's relation to the judgment?

B In what ways should the believer's sense of accountability to God affect his or her lifestyle choices as a Christian?

► **Summary:** Peter especially highlights five areas of Christian theology: (1) the centrality of Jesus' substitutionary sacrifice for our salvation, (2) godly conduct as the proper response to coming judgment, (3) the hope of Christ's soon return, (4) God's plan for order in society and the church, and (5) the role of Scripture in our lives.

Learning Cycle

►STEP 1—Motivate

Spotlight on Scripture: *2 Peter 1:2–4, 12–15*

Key Concept for Spiritual Growth: God has provided us with everything we need for life and godliness through our knowledge of Him and of Jesus our Lord. Peter reminds us that He has given us great and precious promises in which resides the power to overcome our sinful natures and to participate in the divine nature.

Just for Teachers: As far as possible, keep in view the five areas of theology that we are focusing on this week. Attempt to integrate them into a wholistic view of the role of Christ in the life and in the experience of a Christian. Peter portrays Jesus as the model Sufferer through His substitutionary sacrifice for our justification. God calls us to holiness (sanctification) in our daily conduct, as a response to coming judgment. We have the hope of glorification at Christ's return. In view of our preparation for living in God's eternal kingdom, we need to understand and implement the principles of divine order in society and in the church. The Scriptures are the instruction manual for all of this preparation and implementation, and they must play a central role in the Christian life. They will keep us from being deceived by the many false teachers who want to lead us astray and cause us to fall from our faithful adherence to the truth as it is found in Jesus.

Opening Activity and Discussion: Ask the class to read together 2 Peter 1:2–4, 12–15 and 3:1, 2, 17, 18. Discuss what Peter indicates his purposes are for writing his two letters to the believers scattered throughout Asia Minor. How do these purposes relate to the five theological themes that our lesson focuses on this week? What connects these various themes together in an integrated whole in Peter's letters?

►STEP 2—Explore

Bible Commentary

I. The Cost of Our Salvation (*Review together 1 Peter 1:18, 19; 2:22–25; 3:18.*)

The language of Redemption is the language of cost or expense. How much did it cost God to redeem fallen humankind? The price could not be paid with silver, gold, or any material substance. The law demanded the life of the sinner. The only way to redeem the sinner was to substitute

life for life. This lesson was clearly taught in the Old Testament sanctuary services, and Jesus came to fulfill the type of the sacrificial lamb (*John 1:29; Rev. 5:6, 9*). The only life that was adequate to pay the price for all of humanity was the life of its Creator. By His precious blood, God redeemed humankind from the curse of the law by making Jesus a curse for us on the cross (*Gal. 3:10, 13*). There is no other means of salvation.

Consider This: What is the cost of salvation? Why was Christ's the only life adequate enough to pay the price of Redemption for all of humanity?

II. The Response to Our Salvation (*Review together 1 Peter 1:13–17; 2:1, 2, 11, 12; 3:8, 9; 4:7–11; 2 Peter 3:11, 14.*)

In response to God's mercy toward us, we desire to share in His holiness—to live godly lives in this world, demonstrating the principles of the kingdom into which we have been born and in which we desire to live eternally. As we face the day of God's judgment and the destruction of this present creation and of all that pertains to sin, we need to consider what kind of persons we ought to be in all of our conduct, knowing God's expectations. He calls us to be holy and godly, modeling love and good deeds before unbelievers, so that they will glorify God on the day of judgment, rather than finding cause for accusation.

Consider This: In view of the coming cataclysm, what kind of person ought I to be in all holy conduct and godliness?

III. The Hope of Our Salvation (*Review together 1 Peter 1:3–9, 13; 5:4; 2 Peter 3:3–14.*)

Peter holds out before the believer the “living hope” of an inheritance that will never perish, which is the goal of faith, namely, the salvation of our souls (*1 Pet. 1:3, 4, 9*). He says that this inheritance will take place when Jesus Christ is revealed at the end of time. Although skeptics will arise who will scoff at our hopes in Christ's coming, Peter assures the believer that any apparent delay is only because we have failed to repent and prepare adequately. Thus, God elects to wait until we become serious enough about our salvation to make the necessary preparation. When the longed-for coming finally occurs, this present earth and sky will be destroyed by a roaring inferno. In view of this impending scenario, we ought to live holy and godly lives as we not only look forward to that day but also help to speed its coming.

Consider This: What is the “living hope” to which Peter refers? What are the reasons for what appears like a delay in Christ's coming, and how may we hasten His return?

IV. Following the Divine Order *(Review 1 Peter 2:11–21, 5:1–5 with your class.)*

As believers prepare for living eternally under God’s system of order, they need to learn to understand and adhere to the divine order in society and in the church. God’s order has established authorities, whether in civil and governmental affairs, in business and employment relationships, in marriage and family relationships, or in church relationships. At all levels, one needs to work within the guidelines of divine order, showing love and respect to all and submission to those in authority. Peter provides specifics for some of these relationships and upholds Jesus as the model for being submissive and for not threatening or retaliating when mistreated.

Consider This: How does submitting to God’s system of order in society and in the church help to prepare us for living eternally under His system of order in heaven?

V. The Role of Scripture *(Review together 1 Peter 1:10–12; 2 Peter 1:19–21; 3:2, 15, 16.)*

Peter reminds his readers that Scripture is the final authority for the Christian. The Word of God is not of human initiative; it came about by divine revelation as the Holy Spirit moved on the minds of human agents. It is an objective source of truth that can be trusted. It was recorded and preserved especially for the benefit of those who would live in the time of the fulfillment of the prophecies. Even the writings of New Testament apostles and prophets (such as Paul), who spoke for God and whose writings have been preserved and circulated for the instruction of the churches, have the same authority as that of the Old Testament Scriptures. We will do well to heed them as we would heed a light shining in a dark place until Jesus reigns supreme in our hearts.

Consider This: Why is Scripture the final authority on God’s will for the Christian? Why can we trust it?

Discussion Questions:

- ① New Testament epistles are characterized primarily by theological instruction and practical admonition. In 1 and 2 Peter, what kind of balance do you find between these two elements?
- ② How do Peter’s letters compare theologically with those of Paul?

►STEP 3—Apply

Just for Teachers: As we draw this series of lessons to a close, it would be helpful to encourage the class to summarize some of the key ideas from

Peter's epistles that they have found useful in their own lives. Many of these ideas may be related to one of the five key themes highlighted this week. Some students may find other ideas that stand out for them. What is important is that each person should find something that is meaningful to his or her own life and experience.

Thought Questions:

- ❶ What role does Scripture play in my spiritual life? Is it primarily a source for doctrine, or is it primarily a revelation of Jesus Christ, leading me to know and love Him more? Explain your answer.
- ❷ In what ways has my relationship with Jesus Christ made a difference in my relationship with others? What are the ways in which others see Jesus in me?
- ❸ What is my response to the announcement of judgment and the soon return of Christ? Am I fearful, or do I look forward to it as the fulfillment of my hopes and longings? Give reasons for your answer.

Activity: Invite the class to read together 2 Timothy 3:12–16. Discuss the similarity between Paul's final message to Timothy and Peter's final messages to his readers. What do they both emphasize? What do they clearly think is of vital importance for their readers?

►STEP 4—Create

Just for Teachers: **Theological instruction is supposed to lead to changes in behavior, which is why theological instruction in the New Testament letters is generally followed by practical admonition. It is important to see the connections between the two. We need to help our class members to see these connections so that what they learn theologically will be translated into appropriate action.**

Activity: Create a chart in two columns on a whiteboard or on a large poster board or easel pad. In the left column, identify theological instruction from 1 and 2 Peter. In the right column, identify commensurate action that Peter encourages or might encourage. Discuss both personal and corporate implementation of the actions suggested. (Where supplies are unavailable, adapt the written part of the activity to a discussion-based format by first asking members to identify a theological instruction from 1 and 2 Peter. Then ask them to identify the commensurate action that this instruction might encourage. Conclude by proceeding with the rest of the discussion as outlined.)

The Protestant world is getting ready to celebrate the 500-year anniversary of the Protestant Reformation, when Martin Luther brought to millions crucial biblical truths that were hidden under centuries of superstition and tradition. One could argue that out of the pages of Galatians (along with Romans) Protestantism itself was born. While reading Galatians, Luther first was touched with the good news of righteousness by faith, the truth that spawned the Protestant Reformation, freeing millions from centuries of error. What Luther read in this book changed him, and the world has never been the same again. Through the study of Galatians, the Seventh-day Adventist Church, centuries after Luther, rediscovered the truth of righteousness by faith. What is it about Galatians that has made it such a backbone of the Protestant Reformation? Next quarter's Bible study guide, *The Gospel in Galatians*, by Carl Cosaert, invites us to journey with the apostle Paul as he pleads with the Galatians to remain true to Jesus. At the same time, it also gives us a chance to reflect on our own understanding of the truths that opened the way for Martin Luther's inevitable break with Rome and the restoration of the biblical gospel.

Lesson 1—Paul: Apostle to the Gentiles

The Week at a Glance:

SUNDAY: **Persecutor of Christians** (*Acts 7:58*)

MONDAY: **Saul's Conversion** (*Acts 9:5, NKJV*)

TUESDAY: **Saul in Damascus** (*Acts 9:10–14*)

WEDNESDAY: **The Gospel Goes to the Gentiles** (*Acts 11:19–21*)

THURSDAY: **Conflict Within the Church** (*Acts 10:1–11:18*)

Memory Text—*Acts 11:18, NKJV*

Sabbath Gem: God had plans for Saul that he never could have anticipated for himself. Not only would he preach Jesus as the Messiah, he was going to do it among the Gentiles.

Lesson 2—Paul's Authority and Gospel

The Week at a Glance:

SUNDAY: **Paul, the Letter Writer** (*2 Peter 3:15, 16*)

MONDAY: **Paul's Calling** (*Gal. 1:1, 2*)

TUESDAY: **Paul's Gospel** (*Gal. 1:3–5*)

WEDNESDAY: **No Other Gospel** (*Gal. 1:6–9, 5:12*)

THURSDAY: **The Origin of Paul's Gospel** (*Gal. 1:11–24*)

Memory Text—*Galatians 1:10, NKJV*

Sabbath Gem: Paul's message to the Gentiles was that they could join the Christian church on the basis of faith alone. When false teachers challenged him on this point, Paul wrote Galatians.

Lessons for the Visually Impaired The regular *Adult Sabbath School Bible Study Guide* is available free each month in braille and on audio CD to sight-impaired and physically handicapped persons who cannot read normal ink print. This includes individuals who, because of arthritis, multiple sclerosis, paralysis, accident, and so forth, cannot hold or focus on normal ink-print publications. Contact Christian Record Services for the Blind, Box 6097, Lincoln, NE 68506-0097. Phone: 402-488-0981; e-mail: info@christianrecord.org; Web site: www.christianrecord.org.